.: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

river, near the Taskyum bridge,* and on the left branch of the Shigar river, in Balti.

Gold is found by washing the sands of the Indus and of the Shayok river; but the washings are entirely carried on by Mussulmans from Balti, as the Buddhists of Ladák have long been prohibited from the search. The prohibition is said to have originated in the fears of the Gyalpo lest the people should neglect their fields in the tempting pursuit of gold. The crowds that have flocked to the recent "diggings" in California and Australia have fully justified the fears of the Gyalpo. Gold is also found in Chang-thang, but its collection is prevented by a superstitious belief that the lumps of native gold "belong to the genii of the spot, who would severely punish the human appropriation of their treasures."† The sands of the Indus have long been celebrated for the production of gold. Pliny‡ says, "*Fertilissimi sunt auri Dardæ;*" and this is the case even at the present day; for the sands of the Indus, in the Dardu country, are said to be more prolific than those of any other part of the river. But the gold of the Indus was known at a still earlier date; for Megasthenes relates that the Indian ants dug gold out of the earth, not for the sake of metal, but in making burrows for themselves.§ These Indian ants are no doubt the

* Travels, II. p. 392, and map. † Moorcroft, I. p. 314.

‡ Lib. VI. c. 19. The conclusion of the passage is curious and suggestive, *Setæ vero argenti*, that is, "the country of the Dardæ produced most gold, but that of the *Setæ* the most silver." As we know that silver is not found in India, the *Setæ* can be no other than the *Seths*, or "bankers," in whose hands the wealth of India has been for ages. It seems probable that many of the Indian nations, enumerated by ancient authors, may have been only different trades and professions.

§ Arrian, Indica, XV.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

sulphur, and dried fruits, of which only the first is of any consequence, and even that is not of sufficient importance to deserve more than a slight notice. 439

Wool, in Tibetan *Bal*, is the chief product of Ladák. It is of two kinds: goat-wool, or *Le-na*, which is used for shawls, and sheep-wool, or *Bal*, which is used for blanketing and coarse clothing, and for stuffing pillows and bedding.

The quantity of home-produced shawl-wool annually exported from Ladák averages 2,400 small maunds, or 76,800 lb. The value in Ladák is the same amount in rupees (Rs. 76,800), at the rate of two rupees per seer. The shawl-wool is exported to Kashmir, Nurpur, Amritsar, and Rampur.

The commoner sheep-wool is produced in much greater quantities, and the general amount of export (5,000 maunds) more than doubles that of the finer wool. The value at eight seers per rupee is only 2,000 rupees.

Borax.—The borax and sulphur-mines are found together at an uninhabited spot named Puga, on the Rulang-chu, a small stream which is full of hot springs, and which joins the Indus on its left bank, miles above Lé. Puga stands in N. latitude 33° 12′, and E. longitude 78° 16′, at an elevation of 15,264 feet above the sea. The borax is ejected in the bed of the stream by the numerous hot springs at various temperatures, from 80° upwards. The salt (borate of soda) is found along both banks of the rivulet for about two miles, in conjunction with chloride of soda. It is in a damp state, owing to the vapours emitted by the hot springs. In collecting the borax, the surface of the salt, which is generally of a light pink creamy hue (sometimes in- 135 [316]

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

clining to green), is carefully scraped and collected in bags. When dry, it is of a dull white colour. In this state it is collected by the shepherds, who pasture their flocks on the rich summer grass of the plains of Rukchu. The quantity of this borax annually exported is stated at 500 maunds, or 16,000 lb.; the value, at the rate of sixteen seers per rupee, being only Rs. 500.

Sulphur.—The Puga sulphur-mine is situated at a short distance from the stream, at the foot of a gypsum cliff. The mineral occurs chiefly in the form of thin laminæ disseminated throughout the rock; but in all the fissures there are numerous detached crystals, quite transparent and of all sizes, from that of a grain of sand to one-eighth of an inch. In detaching the sulphur, the crystals are mostly reduced to powder and partially mixed with the gypsum rock; and in this state it is carried to the markets of Nurpur, Kangra, and Rampur. The vague statements of the shepherds make the annual supply about 500 maunds, or 3,200 lb., but I should think that it rarely amounted even to one-half of that quantity.

Dried Fruits.—These consist of apricots and small seedless raisins (commonly called currants). I have no means of making even a guess at the amount of this export, but the quantity must be considerable. I never found a single trader or shepherd without numerous bags of them; and I have procured them in all the bazaars in the hill states from Kashmir to Kangra and Simla. In the Simla bazaar they are sold at from two to two and a half seers per rupee.

The whole value of the foreign trade of Ladák, in home produce, does not exceed Rs. 80,000 or £8,000.

316
466 [103]MINER--There are none in Ladák. The only mines in Ladák, are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar" or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

564
645 MINISTER--In the days of the Ladák Rajas, "Ministers," that is to say, all the upper class officials, belonged to the "rjeyriks" caste, which again was divided into four Sub-divisions, viz., 1 cho, 2 kálón, 3 lonpo, 4 hlardak.

In Ladák, the Prime Minister latterly belonged to the kalon section, hence the word kálón has come to have the meaning of "Prime Minister." I believe the cho section is that from which Prime
631 Ministers were selected in older days. Now-a-days, Ladák is
647 governed by a Kashmiri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "trungkhor" or "those who sit round in front" of the chief.

564 MINSTREL--hlumkhan (a singer), rdungkhan (a player). The pro-
463 fessional singers and players are of the "beyda" and "mon"
533 castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

805 MINUTE--tshirla or ngótok (exact). The Ladákis don't count time by the minute--for "a few minutes," they would say "SHribchik" or "sribchik." Time is of no value to them, and they count very roughly, i.e., by the half day, etc. The Lámás have hour glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept. Up to the present time Ladákis have not taken to watches or clocks.

[104]

797 MISSION--For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F.A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

gated and therefore cultivated is now lying waste. There is not much enterprise among the Spiti people, and their trade has not been increasing as in Láhaul."

Chapter III, B. Social and Religious Life.

In Láhaul the women outnumber the men in the proportion of 107 to 100, so far as the Census figures of 1881 show. But if the number of Láhaulis absent from Láhaul at the time of the Census be considered, the excess of women will not be so great; for it is customary to leave the old and infirm women behind in Láhaul when the rest of the family goes to Kúlu for the winter. In Spiti the figures show women to men in the proportion of 111 to 100. But this does not represent the normal state of the population, as many males were absent on a pilgrimage to Ráwalsir in Mandi at the time of the Census.

Proportion of the sexes.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

The houses in Láhaul and Spiti are very different in appearance from those of Kúlu or Kángra; they are two and sometimes three storeys high with flat roofs; the lower storey is occupied by the cattle, horses, and sheep and goats; the upper one contains the rooms lived in by the family. In Spiti these rooms are commonly three in number, and surround on three sides an open court; one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels; the others are good-sized rooms lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the corners of the house are flag-staffs consisting of poles from which hang black *yaks'* tails. The walls are white-washed inside and out, and neatly topped with a coping of fagots. In Láhaul the houses are smaller, and less care and taste are expended in building and adorning them. Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah room open on the fourth side. In this verandah stands the loom; inside will be found large corn-chests made of slate* set in wooden frames, large stone bowls from Iskárdo, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes, and a few earthen pots from Kúlu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bed-steads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Láhaul; in the lower villages the rooms are larger and better ventilated. In Gárá many of the houses are built together in one block with connecting passages, by which communication is kept up in the winter without going out, which, when the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter; on fine days the loom is brought out, and some weaving done. Both men and women work the loom in Láhaul.

Houses and furniture.

* Very fine slate in large slabs is to be had in Láhaul; the quarry is in Ghúsa on the mid-Himalayan range.

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

The sexes divide agricultural work among themselves in such a way that the ploughing, transport and marketing of goods is done by the men, while the women milk the cows and *dzos*, feed them, sow and weed the fields. Trading further afield is the responsibility of the men, and, as everywhere in areas of Tibetan culture, they do not hesitate to undertake great journeys of many thousands of miles lasting months and in some cases years. Apricots are a great speciality of Ladak, exported in dry form far and wide, and enjoying a great reputation as being of the best variety.

Borax is produced in Rupchu, and salt comes from evaporation of the brackish waters of the lakes. There is a certain amount of gold, too, to be found in the rivers, and in some parts it is even mined, as it is further afield in the Ngari Korsum province of Tibet.

6. *Leh*

Leh (spelt *sLa* in Tibetan) is a large village situated at an altitude of 11,503 feet, in the Indus valley, some distance from the river, on the right bank, high up in a side valley, where the water from glacier formations above enters the ground to run subterraneously down to the main stream. Below it, close to the river bank, is Spituk (*sPitug*) with its ancient monastery on a stone hillock, dominating the plain.

The population of Leh is certainly much greater now than it was then. In 1938, it was only 2,377, and it was divided up into the same religious denominations as we have seen earlier for the whole of Ladak. There were 1,287 Buddhists (with the same reservations concerning low castes as before), 991 Mohammedans, 43 Sikhs Hindus and 56 Christians.

The Buddhists, it can be seen, constituted the vast majority. They were all those Ladakis of Tibetan affinity, whose mongoloid features made them immediately and easily recognizable. Among them, there were reported to be 650 men to 637 women.

The Moslems included Kashmiris from the valley, Turki, Uigur and Yarkandi traders from Sinkiang in Central Asia, Argons or those whose fathers had taken local Ladaki women as wives, and a few Baltis from the neighbouring sub-division. There were 447 men to 544 women in this religious community. Among the Hindus and Sikhs there were 30 men to 13 women. The community was only a temporary one made up of officials and employees of the Kashmir State. The Christians were all converts of the Moravian Mission, 31 men to 25 women. Leh is the principal station of this Mission in Western Tibet, with another station in Kalatse, lower down the Indus.